

## Jesus the Teacher and Healer

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TEXT—Mark 1:29-45.



Some one has said that in this lesson we spend a Sabbath with Jesus. We go with him to church, listen to his preaching, watch him, when interrupted by a maniac, cast out the evil spirit, and then make the cure a powerful aid to preaching. After the service, we accompany him to Peter's house, and see him cure Peter's aged mother of a fever, and there spend the afternoon in quiet and rest. Towards sunset we see the people of the village bringing to him a great number of sick folks on whom he lays his hands and heals. Thus Jesus spent one of the days of his life. And a busy day it was.

Our lesson sets Christ forth as "one who taught with authority, and not as the scribes." The teaching of Jesus struck the people like a panic. They had been used to the dry-as-dust teaching of the scribes. Jesus spoke a living, not a mechanical, message. He explained the scriptures not as a commentator, but as the author. Christ's message was first-hand. He spoke as one who knew.

The word and teaching of Jesus, not conscience, is the ultimate rule of life, the final arbiter in the questions of the soul. While we recognize that the conscience is the vicegerent of God in the soul, the religious instinct in man, yet we must admit that it is a faculty that can be warped, drugged, misguided and silenced. Therefore, it cannot be depended upon as an absolutely correct criterion of truth and conduct.

A man may say that he needs no other revelation than his own reason, or that he will accept nothing in the Bible saving what accords with his reason, thereby making his reason, and not the revelation of God, the criterion of right and wrong. Inasmuch, however, as different men have different "reasons" for doing, believing and judging things, we become at once involved in a maze of conflicting standards of truth and are left hopelessly in the dark. Reason, therefore, cannot be the ultimate authority in matters of faith and practice.

When Jesus Christ has spoken, there is nothing more to be said. When Christ has passed his judgment, there is no appeal from it. His words are final and authoritative. Jesus said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Thus we see that the word of God is not only to be the standard of our conduct here and now, but the standard by which we shall be judged hereafter.

Miracles were not the principal part of Christ's work. They were always subordinate. More than once Christ expressed the fear that men might be tempted to make miracles the most prominent part of his work, and thus advertise him as a healer of men's bodies rather than the savior of their souls. That was the reason why again he forbade those whom he had healed to advertise the healing. This is vastly different from certain sects

today who make healing the principal thing, and soul-saving subsidiary. Miracles were merely incidental to the soul-saving work of Christ.

Jesus wrought miracles merely to prove to the people that he was the Messiah. Indeed, the challenge to cast himself down from the pinnacle of the temple was a temptation of the devil to make Christ miraculously prove to the waiting people in the courts below that he was the Messiah. This he resolutely refused to do. Nor were his miracles performed for the mere purpose of persuading men. They were tokens of Christ's willingness to relieve the distresses of men. In so far as Jesus was able thus to help and relieve he felt himself called upon so to do.

Christ's mission is ours likewise. As he was sent into the world by the father, so are we sent by the son. Our fellows are bowed down with spiritual ailments far more serious than the physical diseases of Christ's day. The soul has its diseases just as well as the body. The spiritually blind, the moral leper, the man dead to the things of God, all these need the healing touch of the Christ. It is the duty of the church to see to it that people thus afflicted are brought into contact with the great physician.

Demoniacal possession was common in the day of Christ. Whether it is still in existence, whether or no men are still possessed of demons, may be an open question. Returned missionaries from China, India, and other foreign countries are very emphatic in the declaration of their belief in demon possession today. Possibly some forms of insanity may be attributed to this source. It may be said that there is nothing contrary to our present knowledge in the statement that evil spirits may and sometimes do gain control over man, and to a greater or lesser extent govern their actions. "There is no certainty that such cases do not occur at the present time, and there is much to suggest that 'active agents of evil do beset the human spirit,' and this is the most reasonable way of interpreting the 'tragedies of human sin,' and the 'unexplained remainders' of human life." Modern science is not in a position to deny the existence today of demoniacal possession. Ill-temper, vice, lust, lasciviousness, drunkenness—these, wherever found, are indications, to say the least, that Satan is in control.

### Church That Is Unique.

Without sectarian ideas or denominational teaching a gospel meeting is held all the summer months in the unique Boardwalk church at Atlantic City. This year—the fifth of the church's existence—services were conducted each Lord's day morning in the Bijou theater—a room used usually for moving pictures. Rev. Robert Elwood is the founder and pastor. It is a church without a choir, officer, or single member and without a collection-plate. The business men of Atlantic City, as well as the visitors, think it worth while and maintain this gospel lighthouse by the sea. Ninety per cent. of the audience is new each Sunday. People gladly turn in from the Boardwalk at the call for worship. The audience is reverent though cosmopolitan. One Sunday morning when a test was made, every civilized country was represented in the large congregation, as well as most of the states of the Union.—Christian Herald.

### Propagating the Gospel.

In the 212 years of its existence, the Society for the Propagation of the Gospel has disbursed \$42,500,000. Of this amount \$1,225,000 was expended within what is now the United States between the years 1702 and 1784. Its staff in the mission field now numbers 1,252 men and women. They have the aid of about 3,000 unordained native workers.

Let the honor of thy associate be as dear to thee as thine own.—Rabbi Guerat.

### The Man They Work For.

The influence of men of high character in business and professional life is far greater than mere individual example. It spreads through the whole force under them, and gives a personality to firms and a soul to corporations. Young men in choosing their calling or in selecting a starting place had better consider the kind of men they work for than the kind of work they do. The ideals and aims dominating their employers will be the ideals and aims they will inevitably absorb. It was a happy turn of a railroad employe, writing for the paper published by the company men: "A man is known by the company he keeps, and a company is known by the men it keeps." Look over the men employed by firms of high standing, and they will show what principles have dominated the men at the helm.—Christian Register.

### Say "Thank You."

The almoners of a society were discussing the beneficiaries they had called upon. Said one: "I don't think that I like the woman I visited this

morning." "Why do you say that?" asked the other. "Well, she never says 'thank you.'" The almoner who had asked the question smiled and looked thoughtfully at the other, and said: "Don't you think that you and I are that way with God sometimes?" And if we were confronted with a similar question, not a few of us would find it necessary to answer in the affirmative. We are lax about returning thanks to God. We expect thanks from those about us for services we have rendered, and note the absence if they are omitted; but the good things our Heavenly Father bestows upon us freely and lovingly are accepted—and sometimes we do not say "Thank you!"—Zion's Herald.

The greatest duty of life is not to give pain, and the most acute reasoner cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature.—Fredrika Bremer.

It is reported that last year the college students of the United States and Canada contributed for missions \$312,000.

## INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, the Moody Bible Institute, Chicago.)

### LESSON FOR FEBRUARY 15.

#### CHRIST'S HATRED OF SHAMS.

LESSON TEXT—Luke 11:37-54.  
GOLDEN TEXT—"Be not deceived; God is not mocked."—Gal. 6:7.

This is a strange breakfast episode (to "dine" means literally, to breakfast). Jesus accepted three such invitations from the Pharisees and was accused of being a glutton and a wine bibber, Matt. 11:19; Luke 7:36, 39, 44. In this instance we are told plainly (v. 54) why he had been asked to this feast. At a later time, e. g., during the Passion week, Jesus delivered a special discourse against the Pharisees (Matt. 23) in which he repeated many of the things we study today.

#### Must Be Clean.

I. False vs. True cleansing (vv. 37-44). The orthodox Jew is very punctilious to avoid ceremonial uncleanness. In Christ's time this ceremonialism was at its highest development. To be defiled was far worse than to be morally unclean. This Pharisee "marveled" that Jesus was not likewise concerned with his outward acts (v. 39, see also Matt. 23:25, 26). To have a clean cup and platter was more important than to have a clean heart. In a fragment of Gospel found at Oxyrhynchus, Jesus is reputed to have said to a Pharisee: "Thou hast washed in waters wherein dogs and swine have been cast, and wiped the outside skin which also harlots anoint and beautify, but within they are full of scorpions and all wickedness. But I have been dipped in the waters of eternal life which come from the throne of God." Pious platters, presented in pride, must be inwardly purified.

Jesus pronounces three "woes," griefs that like an avenging nemesis hang over men of such a character. (1) A "woe" against those who make a show of tithing the common garden mint and herbs and at the same time avoid the weightier matters of just relations to their fellow men and love to God (v. 42). We are not to neglect our churchly duties at all, but these cannot be substituted for righteousness (see Micha 6:8). (2) A "woe" against those who love the places of pre-eminence (v. 43, cf. Matt. 23:6, 7). This spirit has not departed from the church after a lapse of centuries. It is unchristian, unchristlike. The great one must be the servant of all (Matt. 23:11, 20:28, John 13:14, 15, Phil. 2:5-8). (3) (v. 43). The third "woe" is directed against hypocrisy. To touch a grave was to become unclean, and hence they were white-washed to give men warning. Many Christians are without beautiful to behold, yet within full of dead men's bones and all manner of uncleanness.

#### The Three Woes.

II. Real vs. Sham Lives (vv. 45-54). The lawyers were the theologians, the expounders of the Mosaic law. Evidently the words of Jesus produced great conviction. The word "reproach" (v. 45) means "to entreat spitefully," and the probabilities are that he spoke to Jesus as if to rebuke him. Jesus at once pronounces three woes upon him and his class. (1) A "woe" because they laid burdens upon others which they themselves would not even touch with one of their fingers (Matt. 23:4). That is, they added to the law minute and troublesome details, which they declared to be more important than the law itself. (2) (v. 47) A "woe" is pronounced upon them for honoring the dead prophets and at the same time rejecting and persecuting those that were living. To honor dead teachers, to praise the prophets of the past, those whom we cannot endure while living, is a form of hypocrisy which costs but little. It implies that had they lived in the days of their fathers their conduct would have been indifferent, yet they are with the living prophets, following the example of their fathers. God foresaw this (v. 49) and the faithful minister of his word must expect a like treatment (Mk. 10:29, 30). (3) (v. 12) The third "woe" was pronounced against these religious teachers because, possessing the key to knowledge, they neither entered themselves nor would they allow others to enter; "ye enter not in yourselves, neither suffer ye them that are entering in to enter." (Matt. 23:13, Am. 9:1). These lawyers, theologians, were professedly interpreters of the law, that law which was the foundation and bulwark of the Jewish nation. In fact, however they had so obscured and "explained" that law as to leave men in darkness. Supposed to lead men into truth, they were shutting them out of the truth. What a terrible indictment of many of this present age.

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A little Danderine immediately doubles the beauty of your hair. No difference how dull, faded, brittle and scraggy, just moisten a cloth with Danderine and carefully draw it through your hair, taking one small strand at a time. The effect is immediate and amazing—your hair will be light, fluffy and wavy, and have an appearance of abundance; an incomparable luster, softness and luxuriance, the beauty and shimmer of true hair health.

Get a 25 cent bottle of Knowlton's Danderine from any store and prove that your hair is as pretty and soft as any—that it has been neglected or injured by careless treatment—that's all. Adv.

#### A Failure.

"Was your joy ride a success?"  
"Not a bit of it. Everybody we met got out of the way."

### ITCHING TERRIBLE ON LIMB

R. F. D. No. 3, Clarkfield, Minn.—"My trouble was of long standing. It started with some small red and yellow spots about the size of a pin head on my leg and every morning there was a dry scale on top covering the affected part and when those scales were falling off the itching was more than I could stand at times. The first year I did not mind it so much as it was only itching very badly at times, but the second year it advanced all around my leg and the itching was terrible. I had to be very careful to have my clothing around the affected part very loose. At night time I often happened to scratch the sore in my sleep. Then I had to stand up, get out of bed and walk the floor till the spell was over.

"I bought lots of salves and tried many different kinds of medicine but without any success. I got a cake of Cuticura Soap and a fifty-cent box of Cuticura Ointment and when I had used them I was nearly over the itching. But I kept on with the Cuticura Soap for six weeks and the cure was complete." (Signed) S. O. Gorden, Nov. 20, 1912.

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Geneva is building a natural history museum at a cost of \$230,000.

## Men Fight On Their Stomachs

Napoleon so said. A man with a weak stomach is pretty sure to be a poor fighter. It is difficult—almost impossible—for anyone, man or woman, if digestion is poor, to succeed in business or socially—or to enjoy life. In tablet or liquid form

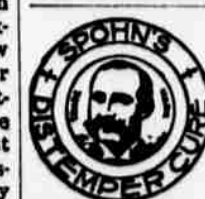
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This vegetable remedy, to a great extent, puts the liver into activity—oils the machinery of the human system so that those who spend their working hours at the desk, behind the counter, or in the home are rejuvenated into vigorous health.

Has brought relief to many thousands every year for over forty years. It can relieve you and doubtless restore to you your former health and strength. At least you owe it to yourself to give it a trial. Sold by Medicine Dealers or send for trial box of Tablets—Dr. Pierce's Invalids' Hotel & Surgical Institute, Buffalo, N. Y.

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gives relief the minute it is put on. Soft, comfortable protection soon reduces the callous and restores comfort. No adhesives. Held by a cotton tape. Removable, hygienic, washable—only shield that is adjustable.

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Very. Two well-known aviators were discussing the progress of aviation in France.

"I see," one of them remarked, "that the Aero Club de France is going to set up a monument in honor of Santos-Dumont."

"Really!" exclaimed the other. "Where will they erect it?"

"At St. Cloud," was the reply.

"How appropriate!" commented the other.

## MOTHER! LOOK AT CHILD'S TONGUE

If cross, feverish, constipated,  
give "California Syrup  
of Figs"

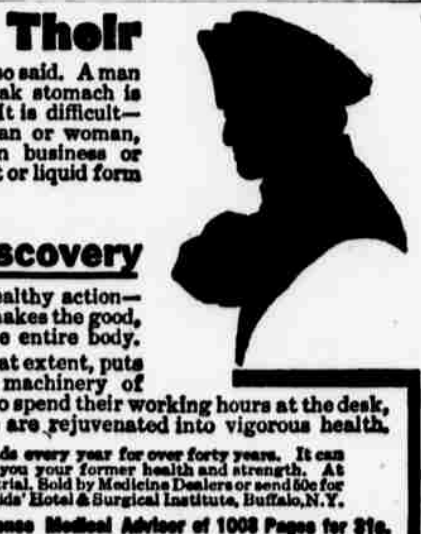
A laxative today saves a sick child tomorrow. Children simply will not take the time from play to empty their bowels, which become clogged up with waste, liver gets sluggish; stomach sour.

Look at the tongue, mother! If coated, or your child is listless, cross, feverish, breath bad, restless, doesn't eat heartily, full of cold or has sore throat or any other children's ailment, give a teaspoonful of "California Syrup of Figs," then don't worry, because it is perfectly harmless, and in a few hours all this constipation poison, sour bile and fermenting waste will gently move out of the bowels, and you have a well, playful child again. A thorough "inside cleansing" is oftentimes all that is necessary. It should be the first treatment given in any sickness.

Beware of counterfeit fig syrups. Ask at the store for a 50-cent bottle of "California Syrup of Figs," which has full directions for babies, children of all ages and for grown-ups plainly printed on the bottle. Adv.

#### Worse Still.

"Can you imagine anything worse than marrying for money?"  
"Oh, yes; having to work for it."



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